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A CHRISTIAN COMMENTARY ON THE COMMON LIFE

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THE
FRONTIER
A CHRISTIAN COMMENTARY ON THE COMMON LIFE

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Monthly Letter

A series of recent events in Africa has reminded us how very many Africans still look to Britain to take their part when they feel that their rights or their future are threatened by the dominant minority of Europeans in their midst. We have seen this in the recurrent discussions about Seretse Khama; in the South African controversy over *apartheid*; and again in the question of uniting three Central African territories into a Federation, the project which is described in an article we publish in this number. We in this country are naturally and rightly moved by the confidence of native Africans in the Crown, and wish to respond to their appeals, both from sympathy and goodwill and because the continuance of the Empire and Commonwealth is bound up with their good name for fair dealing between different peoples. For both reasons most of us have viewed with feelings of disquiet and frustration the drastic legislation recently passed by the Parliament of the Union of South Africa, which has had such disturbing effects upon race relations in other parts of Africa.

In the case of a Dominion like South Africa the link with the Crown does not give Britain authority to intervene in questions of internal policy. British disapproval of the Malan Government's discriminatory legislation can do nothing directly to alter it. But in Northern and Southern

Rhodesia and in Nyasaland the British Government still holds, in differing degrees, influence or authority. It is to gain more or less complete independence of this, among other aims, that the white settlers in these provinces are asking for Federation, and precisely on this account the native Africans are opposed to it. The fears of the Africans are not baseless : ideas not so very different from those on which the Malan Government is acting have been gaining currency in the Rhodesias, where there is a considerable infiltration of settlers of Dutch South African origin. And since the proportion of white to coloured population is even smaller than in the Union, the Europeans tend to be fully as apprehensive of being swamped out of power by numbers, and are no less likely to be tempted to protect their ascendency in advance by means which may exacerbate racial friction.

Racial Concord and the Law

For the wisest of Europeans in Africa it is hard to see how to shape the course of political and social development in these mixed communities, and it must be harder still for statesmen in Britain. The progress and prosperity of these countries must for long depend upon the confidence and security of the European as well as of the Africans, and white discouragement is a possibility not to be ignored. Nor would it be consistent with British tradition to withhold independence or Dominion status from a community ready to assume them. But in Central Africa the case for seeking another line of development seems overwhelming. Advocates of the Federation are of course agreed that the new constitution should safeguard the rights of all sections of the population : but to do that was the purpose of the " entrenched clauses " in the Constitution which transferred authority to the Union of South Africa, and recent events have turned that precedent into a warning.

Is it wise to approach such racial problems primarily from the political point of view ? Experience strongly suggests

that the soundest basis for the development of mixed communities lies in common law. From this point of view, the Malan Government's discrimination between the political rights of white and coloured peoples is made much worse by its apparent determination to defy the judgment of the Supreme Court. In a community of peoples starting from such widely different origins and levels of education and of such diverse experience, some disparities in political status and in other respects may remain tolerable as practical and provisional arrangements—but only so long as fundamental human rights and the law that guarantees them are inviolable. For the responsible minority to disregard this foundation is to set a disastrous example.

There may still be hope that the Union will not go on to this extremity. In any case, *apartheid* and the opposition it is provoking constitute a clear warning that the central territories need to be very sure of finding a different and better way. The position of the Christian Churches upon the issue is in no real doubt [1] for it is determined by a law that is written in their hearts. Not that its interpretation in action is easy or simple. A previous writer in *The Frontier*, discussing " Race Relations and Christian Duty " [2] with special and expert reference to Africa, pointed out that the Christian citizen in Britain " in endeavouring to impose his standard of racial justice upon white communities in Africa, is using the political power of the state to enforce sacrifices of the gravest kind which he will never have to share himself, and that in a situation of which he has no personal experience ". No one without actual experience of living in these new societies should minimize the problems of the European minorities, or assume that they could

[1] A statement on this subject by the Conference of the British Council of Churches meeting at Belfast is expected as we go to press. See also Mr. Orchard's Postcript here on page 196.

[2] *The Frontier*: Special Number on Africa, July 1950, article by Margery Perham.

be simply solved by indiscriminate extension of European political methods. To resolve the mutual tension that these different peoples have to live with, to find ways of relieving it and of developing their partnership to constructive social purpose, is a process that will take time. One of the remaining responsibilities of the British is to see that they have the time, and that immature solutions do not exacerbate racial feelings.

A final, but important consideration—direct British responsibility is, or should be, diminishing in these regions ; but that is all the more reason why we should avoid the defeatism which so easily invades discussion of the problem and tends to the weakening of decision. In one sense our African race problems, harassing as they are, represent a great human advance ; for in the past, inter-racial conflicts have often been settled by the enslavement or extermination of the weaker party. We should be thankful to live in an age when Christian civilization has transferred these vital issues to another plane to be dealt with in the light of human conscience and world publicity.

For another thing, we should not take political rhetoric for more than it is worth : multi-racial societies do not live by conflict alone. Conflicts get publicized, whereas there is no news value in what is going on all the time. These societies do live largely by co-operation, in communities that are conscious of a common life and where there are contacts, often of high value, between individuals and groups that spontaneously work, play and pray together. In many places foundations are being laid on which the future may build. There is much from which we can take heart, as well as warning, when we survey the prospects of an African civilization destined to arise, like that of America, from the co-partnership of many peoples.

The Struggle in Greece

Underlying the fierce political ordeal of Greece, of which our press has kept us at least partly aware since it flared up

into civil war, there is the mental and spiritual conflict which has been much less publicized. The article we publish this month on Greek Christian movements gives an idea of its intensity, and of the vigorous and costly efforts to which it has aroused the Greek churches. The issue between Christianity and Communism in Greece, and the sanguinary bitterness of the physical fight between them, are conditioned by some features of the local background which may escape readers unfamiliar with Greece. The ideological war aroused by Communism is pouring petrol on the embers of an older struggle that had been smouldering and flaring up at intervals since long before the Russian Revolution. That is, the territorial and cultural struggle between Hellene and Slav, centred especially in Macedonia, and it has now been turned by Stalin and Tito into a frontier engagement between Christianity and Communism.

To depict such a conflict simply as one between religion and materialism may seem to some of us like dressing a Levantine act in Western costumes—and rather out-of-date ones at that. But two things need to be remembered. One is that the confession of Christianity in this part of the world is at the moment closely bound up with the revival of Hellenism : the other is that no Greek would appreciate, or perhaps even understand, our coolly objective attempts to separate " non-theological " from " theological " causes of disunity. The Greeks can be said to have taken a line of their own, in treating Communism as a spiritual disease, only to be cured by isolation and re-conditioning. (This, of course, is how the Russians treat their political " unreliables " and their soldiers too long exposed to contamination in Western countries.) Is it too much to say that such reactions derive from something specific in their Orthodox traditions ? As in the Orthodox conception of the relation between Church and State—quite different from Western Erastianism—the ingrained Byzantine notion is that Church and State are mystically one, almost as theologians conceive the unity of the two Natures in Christ.

Moreover, in the Greek mind—at least in modern times—the secular side of the Church-State amalgam is less the State in any political sense than "the race", the ethnic community. This at once differentiates the Greek view from otherwise similar notions which involve a mystical reverence for the State (or its head) as the centre of power. The Greek's instinct is not unlike that of the Jews, and it has a similar origin, namely, memories of a long period when only religious unity held the nation together; and of a world-wide scattering which must have ended in gradual disintegration or assimilation to another people but for the fostering of a strong sense of kinship.

In Greece the Church was the soul of the nation and the centre of national consciousness through centuries of subjection to a non-Christian Power. Such a history and such an attitude make it natural for the Greeks to react strongly against a creed which simultaneously attacks both State and Church as Communism does. They feel the *spiritual* threat of an attack on the State far more keenly than we do, because they have a far keener appreciation of it as a spiritual entity. To them the State is much more than a historic growth or a social convenience. Hence the alacrity of their recourse to spiritual armament against the aggressor; and who is to say that they are not right? While the Russians, in the actions quoted above, seem to be reacting in the reverse direction, transferring a traditionally Orthodox attitude to a non-Christian worship of the State, the Greek Christians are giving the stirring example of militant evangelism in their own country that our contributor describes.

The Future of British Broadcasting

The renewal of the B.B.C.'s Charter, postponed until next month, is the subject of a White Paper that will have appeared before this Letter, and this will have disclosed the Government's policy for broadcasting. It has been preluded by another vigorous discussion of broadcasting in the Press, and this time the attack upon the Corporation's

monopoly, and the advocacy of commercial sponsorship have been conducted with a good deal more pertinacity and confidence. The critics probably thought the Conservative government would be more ready to " de-nationalize " the service, but their real hope was in the new problem set by television. Television has begun, and will surely continue, to increase the cost of programmes beyond anything we have hitherto thought of charging to the consumer by licences. What a chance for the advertising interests, who have never been allowed to use sound-broadcasting in this country, if they could only buy their way into television!

Indictments of the present Corporation as a monopoly seem, to judge from the Press discussion, to rest rather upon a dogmatic faith in competitive enterprise than upon any exact studies of the problems of broadcasting, of how the Corporation handles them or what alternatives there are. These questions do need to be kept under review. But nearly all the argument has been for or against one particular method of raising money for broadcasting—namely, the sponsorship of programmes by advertisers. From the standpoint of the public and the service they receive this is almost an irrelevant issue. The public would pay all the same, if indirectly in the prices of the things advertised—and actually pay a little extra through time spent in viewing or listening to the sponsor's interjections. One can read a newspaper without looking at the advertisements but there is no dodging a sponsor's announcements. Economically as well as morally, therefore, much the soundest way of meeting the cost of television is to raise the still very modest charge for viewing licences. If there is a real feeling that programmes would be improved by the substitution of competition for the present monopoly (though we wonder if anyone intimate with the B.B.C.'s affairs says that competition is absent from them!) it can be done without bringing in advertisers; one or two feasible looking schemes for doing this have indeed been put forward.

It is well-nigh impossible to believe that programmes would be improved by allowing advertisers to select them for extraneous purposes and for no reason except that they have the money to finance them. Such arguments as have emerged on behalf of commercial broadcasting are so feeble that they would scarcely have called for attention here, had it not been for some press rumours that the Government was seriously entertaining the proposal. Should it do so, one may hope and believe that Parliament will deal faithfully with it. Television is far too momentous an innovation to be allowed to pass out of the control of the most responsible authority that the public can appoint.

There is also the probability that in no distant future the whole problem of broadcasting will be technically transformed. " Very high frequency " transmission, which was used extensively in the last war for military purposes, will make it possible for local stations to serve listeners or viewers within a radius of a few miles, and there are said to be hundreds of such stations in use in North America. The multiplication of stations serving very limited neighbourhoods may thus greatly enlarge the liberty of broadcasting and supplement the indispensable services on the national wavelengths. It is quite possible that this will renew an amateur spirit in broadcasting, liberate and stimulate local life and talent, and do much to restore those regional vitalities which our civilization tends so gravely to impair. But all this is not an immediate possibility, if only because it presupposes a new receiving equipment in every home concerned. The great and immediate problem of broadcasting is set by the arrival of television and we should think ourselves fortunate in being able to meet such a far-reaching cultural challenge armed with a public corporation that is concerned exclusively with our entertainment, information and education. That is an advantage we may not always enjoy unless it is fully appreciated and vigilantly defended—which means, incidentally, our being willing to pay, without subterfuge, what it costs.

INTERIM

The Dons' Conference

A conference of university teachers (mentioned here in the January *Frontier*) was held at Swanwick, Derbyshire, under the joint auspices of the Christian Frontier Council and the Student Christian Movement. It was the second of its kind, the first having met early in 1949 to discuss Sir Walter Moberly's book *The Crisis in the University*. The effect of that conference and of the book was to give a stimulus to local groups of teachers in many universities, which have since then been meeting periodically, usually for discussion, sometimes for worship.

The theme of this year's conference was " The Vocation of the University Teacher ". The point which emerged from it most clearly and on which most agreement was found was the importance of meeting at a personal level both with colleagues (especially those who think differently), and with pupils. This latter was especially stressed, and was the subject of a vivid and memorable address. (It connects closely with what was said in the March *Frontier* [in discussing school-television] about personality in education.)

The larger part of a day was spent in discussing the relation of Christianity to the actual conduct of study within the various academic subjects. In this country this question has been discussed hitherto principally in relation to History (cf. the books of Professor Butterfield) ; but in America the Hazen Foundation of New Haven, Mass., has recently produced a series of twelve or fifteen pamphlets (" Religious Perspectives in College Teaching ") in which University teachers consider each his own subject from this point of view.

A number of suggestions were made for further activities, local or central. One which seemed likely to attract support was for a " study conference " for lay dons on theology and Christian doctrine.

* * * *

Dr. Paul Tournier of Geneva, speaking as a doctor, told of a movement in the medical profession on the Continent. Doctors have found that the resources of technical medicine are not in themselves sufficient for the treatment and curing of patients, and that they need in addition to science an understanding which science cannot give, of the meaning of disease, death and human life. For this they have gone back to the Bible. There seems an obvious parallel here between the doctor's profession and the teacher's : but the idea of searching

the Bible for the Biblical conception of the teacher's vocation was not seriously followed up.

Psychotherapists and Theologians on Pastoral Care

Dr. Tournier must have come straight from the Ecumenical Institute, near Geneva, where he had made a striking contribution to the conference of psycho-therapeutists and theologians held from March 21–28. This was attended by doctors, clergy and lay workers from a wide variety of religious communities—Roman Catholic, Anglican, Lutheran, Calvinist, Orthodox and Jewish positions were all capably represented. In therapeutic theory and practice also the participants were indebted to diverse schools of psychiatry.

The participants were agreed about the importance of the new psychological discoveries and their value in relation to pastoral care. They were also at one in the belief that psychotherapy needs criticism and regulation by Biblical and Christian understanding and that, on the other hand, pastors can often work with deeper insight and to better effect if they have learnt from psychotherapists. This interaction of ideas has been quietly growing over a number of years already ; there are now special institutions for promoting co-operation between pastors and psychologists in most of the countries represented at this conference. These ecumenical discussions showed the most agreement in the sphere of practical experience, while the sharpest disagreements were caused by attempts to relate psychological theory to theological principles. It will take time for theology to determine first what is valid in the new " depth-psychologies " and then to elucidate its meaning for the Christian doctrine of man.

Psychoanalytic methods were sternly attacked by an article in the Bulletin of the Roman Vicariate on April 8, as almost inseparable from mortal sin and unworthy " of the attention of serious doctors ". The latter point is one that only serious doctors are competent to pronounce upon, and if the former opinion is about to be confirmed by Papal decision it will be a surprise. Modern psychiatry is admittedly a mixture of scientific discovery, human insight and intellectual speculation as yet ill-sorted out, and its realm of usefulness is not yet well-defined. But the truth it holds has deepened man's self-knowledge and cannot fail to affect the practice of pastoral care, for in practice the Christian is bound to do all he can with the resources available to him. The arrival of this new knowledge is part and

parcel of the involved situation of man to-day, but also a means to clearer consciousness of it. This Conference showed however that it may well be a generation or two before the Church will have taken up into its ministry what it can appropriate from psychotherapeutic discoveries. The special vocation to apply them, however, evidently exists, and in far fewer workers than are needed.

CONVERSATIONS WITH MARXISTS

IT was ten o'clock in the evening. We had invited the students of one of the local schools to come round for a talk about the youth church. Some of them had asked questions; others had remained doggedly silent. One of the group was a young student with glowing eyes, very sickly-looking and obviously badly wounded in the war. His suit was poor, his shoes much repaired. At the end of the meeting he asked if he could speak with me privately. We said goodbye after midnight, both of us very moved by our conversation. What had passed between us? "Padre," he said, "I must tell you that I am a member and even an official of the Party. But I didn't wear the Party badge to-night as I thought it might stop the others talking freely. Don't worry. I'm not a spy. And I didn't come here for money or food (though things are going rather badly with me at the moment). I came simply to get to know the Christians in the University who invited me to come along with them"—that is how he had started. He came from East Prussia and had seen the Russian army march in. "I was seventeen at the time, in 1945. Ten of my relations were killed when the Russians invaded. It was terrible. I had had a Christian education but the experiences of those days turned me into a nihilist. The bottom fell out of my life." I then asked him: "So now you're a Communist despite all the terrible experiences when the Russians invaded?" "They were just what turned me into a

Communist. Marx's theory showed me the meaning of all these appalling happenings; it all had to happen like this and if the Russian soldiers had been real Communists they would have treated us more humanely. But educating people into Communists takes time, even in Russia. Now I have been liberated from nihilism. I know now what I'm living for: the triumph of Communism in all lands. Then the age of freedom and humanity will dawn at last and such abominations as took place under Hitler and when the Russians marched into Germany will be impossible. We shall heal the sickness of humanity." "But what," I asked, "what if most of us don't want to be cured by Communism?" He smiled: "Doesn't the doctor have to give his patient the healing injection even against the patient's will? We are the doctors of the human race." "Then you must be making one big assumption?" "What assumption is that?" "That men are good." "Yes, indeed, if that were not true everything would collapse." I expressed my views very frankly in the conversation that followed and ended by saying: "Are you going to denounce me now?" This startled him for a moment. "But padre, if there's no longer any trust between man and man how can we live together as human beings at all?" We never met again. I wonder where my dear young friend is now? In spite of his fanatical faith he had kept an unfanatical heart.

* * * *

After a lecture on the Christian faith a few of us were standing together in a small group. A few Communists and Christians, in discussion. An official of the Party, an out-and-out fanatic by the look of him, was defending something our Prime Minister had said about the housewife being her husband's unpaid and exploited drudge and was explaining how Communism liberates her from this unworthy state by making all housewives work in factories. I disputed this and said that in a proper marriage the

husband's earnings are administered by man and wife together and that with love and mutual trust in a marriage the problem of exploitation simply does not arise. To this the official replied : " Yes, it may be like that in your own marriage, but just look at most marriages. There's no love and trust, only exploitation. And that's just the situation our laws are cut out to meet." When I asked him how he became a Marxist he replied with a smile : " I'm a parson's son. I joined the army when I was 15 and served with the anti-aircraft. When the bombers let fly at us one day and I saw corpses all round me, I began to wonder about the possible meaning of these horrors and it was then that I also began to become a Marxist. Now I know why wars arise and what we have to do to prevent the slaughter being repeated." He held forth passionately on the gospel of Leninism. It was quite obvious to me that here was a real believer who would give up in despair if his anti-Christian gospel turned out to be untrue.

* * * *

The fellow of 25 who had been sitting opposite me for an hour was a magnificent looking young man. He had been a leader in the Hitler Youth at 18 and was taken prisoner by the Russians. His parents were Nazis ; in 1945 they lost their native land, their house, property and livelihood. The family now just manages to scrape a bare living as refugees. The son enthuses about Russia : " Remember, one-sixth of the human race has already become free and happy ! " He has only good memories of his five years as a prisoner in Russian hands. Good food, deck-chairs, books, sport, discussions in the training camps for future Communist party officials. He refuses to listen to anyone else's experiences in Russia. Now he is an enthusiastic Party worker. According to him, anyone who does not join in the fight for peace is a warmonger. When I refer to the actual situation in Russia his young voice assumes an ominous undertone. " That's all anti-Soviet propaganda,"

he says. Such remarks from a Communist official are none too pleasant. Denunciation by a Party official may lead to many years labour service in a Russian camp. But I try and do everything I can to come to some sort of understanding with him, at any rate in words. We discuss the problem of German re-militarization (which I reject for East and West Germany alike). I refer to our East German " people's police " and its daily military training. He denies this and I tell him : " But I see them marching on their way to military training with my own eyes every day." This is too much for him : " You are always talking about reality and what you see with your own eyes. But the first thing you have to do is to analyse the thing scientifically and then you will know what the people's police really is." It seems, therefore, that what can and must be is first ascertained by theory and then this or that is so. The validity of theory is accepted *a priori*. It was futile trying to understand one another. We were using the German language, and yet we were speaking two utterly different languages. There was no connection between us. When I told him that all our people are afraid of being arrested, he burst out laughing and called me an ignorant fool. When I protested that as soon as he was known to be a Communist official, no one would dare tell him the truth in the street, he was visibly shaken but denied it vehemently. When I objected that university scholarships were being awarded according to the strength of the candidates' Communist convictions and that all the Communist riff-raff were getting into the universities under false pretences, he said : " I know that you think you've got to say that, but in fact everything is different now. But naturally, anyone who's not on our side can't get a scholarship." Both of us were sad when we parted. I am certain I took the wrong line with him, driving him into his ideological shell instead of luring him out of it. As he left me he said : " We haven't understood one another, I'm afraid, and I'd been looking forward to this talk so much." I wonder what it is behind this former keen Nazi that now

makes him take refuge in a blind faith that puts more trust in Lenin's theories than in what he sees in front of him with his own eyes.

* * * *

We were standing packed tightly together in a railway compartment. A whole group of the Communist "Free German Youth", engaged in a discussion. The execution of the American negro McGee, alleged to have raped a white woman, is brought up. "What do you say to that capitalist crime?" I am asked. "I've only read our East German papers and have not seen the reports of the other side. Since, according to Marxist theory, the Press is a fighting weapon, I assume that the case has been reported here tendentiously. To form an opinion about it I should have to see the documents of the case first." To this a young woman Communist official replies with glowing eyes: "I don't need to see the documents first to know what has happened." "So you imagine, then, that your theory puts you in a position to know how the trial must have gone, and that the question as to what actually took place is irrelevant?" "Quite so. Marxist theory enables us to know how everything must necessarily happen. If I got myself mixed up in your question about reality I should be lost. That would be objectivism!" Our conversation is interrupted by another official: "You probably didn't know you'd be up against trained people, did you? You've made a mistake this time! We're not the types you can lead up the garden path. And, incidentally, anyone who talks the way you've been talking is a war-criminal. That kind of talk helps the capitalist enemy." Again, the ominous undertone. I try to decoy him with an example from daily life. "Just assume for the sake of argument that you meet a married couple who've had a quarrel. First the woman tells you the reason for the row and you will think she's right. Afterwards you listen to the husband's point of view and he convinces you that he's right too. So you are

confronted, are you not, with the task of ascertaining what really happened by comparing the two accounts and if possible, by hearing witnesses." Neither of the officials denies this but they say: "That's a different case altogether." All the same, however, we shake hands on parting. And when the Free German Youth group has gone a young man furtively presses my nand and says: "Thank you for what you said. I entirely agree with you."

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A married couple is sitting opposite me: an old Communist and a young one. They have been sent to persuade me to go and vote for "Peace". I offer them (American) cigarettes which they both smoke with much enjoyment. First I get them to tell me their own life stories. Then I ask them to begin their mission. They recite the usual set piece for parsons and when they have finished I ask them about the Leninist interpretation of "Peace". We agree. Peace, according to Marxist theory, does not mean any sort of peaceful relationship between the nations but peace in the classless society, which will be brought about by revolution, the downfall of capitalist power and the dictatorship of the proletariat. "Therefore," I say, "this so-called peace plebiscite is inseparably bound up with a belief in the truth of scientific socialism." "Quite so." "Well, I don't share this belief." It is almost breath-taking to observe their reaction to this unexpected conclusion. They ask me: "What have you got to put in place of this belief, then?" And this question leads to a three-hours' talk about obedience to the law of God, about the reality of God and sin, about our evil hearts and about the Church. "But how can God be real if he is not material?" they ask. I answer by asking them whether the love and trust between them is real or a material that can be investigated scientifically and experimented with? We agree that the materialist conception of reality is not even adequate to describe human relationships. After some thought the man asks a surprising

question : " What if I now deny that love and trust between two human beings is a reality ? " " Well, then, yours will be a very sad marriage ! " The human being breaks through the official and he says : " Yes, you're quite right. Life would be frightful if love and trust were not real." I then show them that there is no answer in the whole of Marxist theory to the problem of the meaning of death and that it therefore cannot answer the question of the nature of man either, since human beings exist only as beings who must die. It has no answer to the problem of the evil in man. As they say goodbye to me, the young official, a fine working class type who has married young, says : " Padre, I tell you quite frankly, this was my first encounter with the Church and you've said many things I can't cope with at the moment. But I'll come and see you again to hear more about Christianity."

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The man looks around anxiously before he says : " Is no one listening ? I would like to warn Miss X. She is said to have been involved in conversations designed to lure her into expressing politically reactionary opinions and to get her thrown out of the University." " And who are you ? " " A Party official." " Why don't you warn the girl yourself ? " He says nothing and looks on the ground. After a long while he says, quietly : " Because I'm afraid for my own safety." Soon we are in the midst of the Sermon on the Mount and Matthew chapter 10 : " Have no fear of men . . ." Before he goes he says : " If only that applied to me, I should be helped."

* * * *

It is the evening of election day. My family has not been to vote—the most effective way of protesting against this travesty of a free and secret election. The whole population has been scared of using the voting cubicles (" The true lover of peace will give his vote openly ; only those who

have views to hide will use the special cubicles "). Shame and silent hatred have been on the faces of those who have allowed themselves to be coerced into lying. Now the nervous strain will soon be over. Only two hours to go. A sick parishioner is waiting for me. I go out of the house into the dark night. Two female officials of the Party approach me. " Does Mr. . . . live here ? " " I am Mr. . . ." " Why haven't you been to vote ? " " Because I am a free man and can decide for myself what to do." One of the young girls informs me : " You have a wrong conception of freedom. You are free in order that you may give your vote for Peace." " But have you seen any freedom in our State ? Isn't everything based on terror and fear ? " Both of them seem quite astonished by this : " We can't imagine anyone being afraid in our community." So I tell them something of what I see and hear every day. The first girl becomes more and more amazed and " informative ". She tells me that what I am saying cannot be true and therefore is not true. I become impatient and turn to the other girl who has said nothing so far, " Now what about you, you are an intelligent person. Isn't everyone afraid here : it's true, isn't it ? " She looks alarmed and after a pause comes the surprising answer : " I'm an official." The other girl becomes impatient now : " Come on, let's go now, it's useless arguing with him." We part. After they have gone about twenty yards I call them back and ask the first girl whether they will denounce me. She replies haughtily : " We don't denounce anyone." " But you will definitely be asked what I have said." She thinks for a moment : " I shall say that you thought you were a free man and could decide for yourself whether you voted or not." " You won't say anything else about me ? " " No, nothing more." " Then I'm glad you have a remnant of decency in you." Then the second girl, with a completely changed voice, burst out : " Padre, there's one important thing I would ask of you : please don't talk so freely with other officials. *We* won't denounce you, but . . . " And the first girl, previously

so fanatical, adds, with real affection in her voice: "Yes, Padre, that's what I ask of you too. Otherwise you may find yourself in real trouble one day." I give both of them my hand: "I'm glad to have met two decent people." Two fanatics had become human beings. That was a good end to such a bad day.

* * * *

She had had a tortured life: her father was dead; her mother ill and without any income, the family had been bombed out twice and left with nothing to call their own; she herself had lost an arm in the war and had had one of her heels so seriously injured that she had had to interrupt her studies for a long time after the war and spent six months in hospital. While in hospital she had become a Christian and was now a cheerful member of our congregation. She had to keep her mother with her State scholarship. One day her spirit was completely broken. She was told that she would not pass her examination if she did not join the Party. The day after she became a member without becoming a Communist. For four months the lie overshadowed her Christian faith. In Advent she did not dare communicate. In January the situation became so intolerable that she realized: "I'd rather spend my whole life doing the most menial jobs if it meant I could only pray and believe again." Four weeks before her examination she resigned from the Party. Her fellow-students were aghast. How could she possibly be so foolish? But an official said to her: "You have won our absolute respect. We know there are a whole lot of humbugs among us. But can't you try to become a Communist with your heart? We need people like you." She was taken to Party headquarters. "Why do you want to resign? Why don't you think of your future? By taking this step you are plunging into disaster." After they had plagued her with questions she said finally: "I joined you because I was afraid for myself. But since the Gospel has taken this fear from me I have become free of the Party." She was allowed to go in peace, and at the examination the

board of examiners said, surprisingly : " We must pass this student, for she has shown a unique strength of character." She came through the examination but soon afterwards she was taken seriously ill with tuberculosis. She wrote to me from the sanatorium : " Now I know why God has inflicted this on me. It is so that I can read the Bible with Him here."

* * * *

There is no defence against the Gospel. One usually realizes that where and when it seems least likely to be true. A shy young girl told me :

". . . and when I entered his room, I was startled. For the official was sitting at his desk with his face on the table-top, weeping. I was horrified. When he finally raised his head, he said : ' What a criminal I am ! Is there any help for me ? '."

What was the story behind this ? The girl was a student, but also worked in a large factory with six hundred employees. One day a resolution against the " war-mongering and capitalistic West," above all against America, was to be passed. The night before, her fiancé advised her to abstain from voting and if asked for her reasons to say that the resolution was too sudden and that she had not had time to think it over beforehand. Everything went according to plan. First a propaganda speech full of hatred and spite against America. Then the meeting was asked for an open vote on the resolution. No one voted against, but the girl abstained and when asked why, answered as planned the night before. Then something quite unexpected happened. Two women Communists in the factory demanded that the meeting should at once resolve that the girl be dismissed. They declared that honest fighters for peace could not go on working with this person in their midst. Only five out of the six hundred voted for this motion, but the girl was required to explain her abstention to the whole assembly. When she reached the platform she said : " The speech we have heard breathed hatred. Do you think that peace can

come from hatred? From hatred come only disputes and war, blood and tears. Real peace between man and man and nation and nation comes from the God who has made peace with all of us. Where His peace is accepted, peace comes among men. But this resolution says nothing of all that." Applause, laughter, protests. The factory manager, a Communist, decides that she must answer for her action before thirty departmental leaders the following day. As she leaves the hall everyone greets her kindly and with respect. As she passes, one official says quietly: "You made a good job of that." And a woman says: "I'm a Christian too, but I have a boy to look after." The next day she was interrogated for an hour. They tried in vain to lay traps for her. "What do you think about the Soviet Union?" "The Soviet Union is a nation like all other nations. It has a mission from God, like all other nations." She learnt afterwards that they had the utmost difficulty in deciding what action to take. There was no reason to dismiss her. On the other hand, the Party representatives declared that she must leave the factory at once since the whole propaganda set-up was on the verge of total collapse. The brave girl was being talked about everywhere. In the end they decided to intimidate her so much that she would resign of her own accord. She did so, especially as she intended to get married in a few months' time in any case. Half an hour later one of the leading Communists in the factory sent for her. As she entered his room she found a broken man. . . . He subsequently spent a whole evening with her and her fiancé. He told them appalling stories of his life. Crimes against humanity that he had committed. When the girl's fiancé asked him why he had confided all this to them, he replied "Because I trust in your Cross." Shortly afterwards he became seriously ill and had to leave his job for the time being. A girl had spoken the truth against her will, and a man had begun to fear God. Such is the dynamic of the Gospel against which no power can prevail. If only we Christians would reckon with God!

CENTRAL AFRICAN FEDERATION

Some issues raised by the current proposals

THE proposals now under consideration for a federation of the three Central African territories, Southern and Northern Rhodesia and Nyasaland, bring into prominence broad issues of British policy in those areas of which the public generally has hitherto been hardly aware; comparatively few of those directly concerned with Central Africa, whether in official or unofficial capacities, seem to have looked at those issues squarely and boldly. The proposals involve far more than a convenient administrative arrangement; they inevitably raise far-reaching questions.

The closer association of these Central African territories has been considered on previous occasions. In 1938 the matter was gone into with some thoroughness by a Royal Commission (The Bledisloe Commission) which reported favourably on the economic advantages but recommended against closer association on five grounds:—the difference in Native policy between Southern Rhodesia and the other two territories; African opposition to closer association; the European population being inadequate in numbers and experience to sustain a federal system; the difference in constitutional status between Southern Rhodesia and the other two territories, and the different stages of economic development attained in the different territories.

Since that date, the desirability of either federation or amalgamation has been frequently canvassed in the European communities concerned. The difference in constitutional status between Southern Rhodesia and the other two territories makes the constitutional question a complex one, more especially as that difference is connected in the minds of Africans with the protection of their rights in the Northern territories by the Crown. Southern Rhodesia is almost a self-governing Dominion. The only type of legislation which still requires sanction in London is that affecting the

relationship between the races, and this requires the assent of the Crown as advised by Ministers in London; such assent has never been withheld. Northern Rhodesia and Nyasaland are Protectorates, under the usual system of Colonial Office government. Their African affairs are administered under the system of local self-government, through local chiefs and councils. There are Legislative Councils which include both officials and non-officials, the latter being in a majority in Northern Rhodesia; both Legislative Councils include Africans.

In recent years the demand by some sections of the European communities for some form of closer association has grown more insistent, especially in Northern Rhodesia. The European population has increased considerably and the economic resources of the territory startlingly, largely as a result of the development of the copper mines and the rise in the price of copper. Some European opinion is emphatic that the growth in population and in economic resources warrants Dominion status. It is claimed that the economic development of the country would be far more rapid if control from Whitehall were removed. Since neither Northern Rhodesia nor Nyasaland has the resources to become a separate Dominion, the closer association of the three territories is seen as the first step towards the attainment of Dominion status.

In view of this growing demand, and of questions regarding the constitutional development of the two northern territories, a conference was convened by the U.K. Government in March, 1951. It was held in London and was attended by government officials from the three territories and from the Colonial Office and Commonwealth Relations Office. Its report [1] proposed a scheme of federation. Certain subjects, especially those regarded as affecting African interests, such as African education, health, land questions

[1] *Central African Territories*: Report of Conference on Closer Association, Cmd. 8233, June, 1951.

and African administration generally, were reserved to the existing territorial governments; subjects concerning the three territories as a whole, and especially their external relations, were to be dealt with by the Federal Legislature; they included immigration, higher education and European education. African interests in the Federal government were to be cared for by an African Affairs Board and a Minister for African Interests, who was to be "outside politics".

The reactions to the proposals were diverse. Europeans in Central Africa were on the whole in favour of the plan, though in Southern Rhodesia in particular there were doubts as to the practicability of the proposals and criticisms of the arrangements for the representation of African interests. In Southern Rhodesia, Africans who qualify for a vote are registered on a common roll (there is no separate representation). African opinion in the northern territories was strongly opposed to the plan. (It was more favourable in Southern Rhodesia, where Africans apparently hoped for the application of Colonial Office policies to that territory.) The fundamental fear was lest federation should be merely a first step to amalgamation and Dominion status, which would put political power in the hands of the European minority. Africans in Central Africa were not blind to the results of a similar transfer of power in South Africa. They feared, too, the possible alienation of land to a growing European population. They were suspicious of anything which might weaken their links with the United Kingdom and the Crown, a link which they regard as the safeguard of their rights at least until such time as they have attained sufficient political experience and economic bargaining power to stand on an equality with the politically more experienced and economically more powerful European minority. The safeguards for their interests and the maintenance of Colonial Office connections with the two northern territories provided in the proposals were insufficient to counteract these fears.

Following the publication of the proposals, a further conference was held in Livingstone, Northern Rhodesia, in September, 1951, attended by delegates from the three territories and the Secretaries of State for Commonwealth Relations and Colonial Affairs (Mr. P. Gordon-Walker and Mr. James Griffiths). The delegations from Northern Rhodesia and Nyasaland included Africans; that from Southern Rhodesia did not. The Conference proved abortive. It was later announced that a further conference is to be held in London towards the end of April, to consider any modifications of the proposals put forward by any of the four governments concerned, and to formulate a final draft of the plan. As soon as possible thereafter the four governments are to decide whether or not to accept the plan.

Meantime, signs are not lacking that the relations between the races in the two northern territories are deteriorating. Africans in Northern Rhodesia have refused an invitation to attend a conference to discuss the meaning of partnership as a policy; such a conference had been suggested by an African delegate at the Livingstone Conference. There are reports of a threatened strike by African mine workers. Suggestions have been made at meetings of the African Congress that federation should be opposed by such means as a general strike, weekly " paralysis strikes ", mass exodus from towns and non-payment of taxes. The situation is obviously fraught with much danger to peaceful development in Central Africa.

These events underline the urgent need for serious thought about the future of multi-racial territories such as those with which the federation proposals are concerned. One immediate question in regard to them arises in almost every discussion of the federation question, namely, what weight is to be given to African opinion on political questions, and how is that opinion to be assessed? The answers given are extremely diverse and tend to be determinative of reactions to the proposals as a whole. They may perhaps be regarded as falling into three main groups.

The first group of answers says, in effect, that Africans are not yet in a position to form a real judgment on a highly complicated political and constitutional issue, and that therefore their opinion can be ignored. Of course, scarcely anyone says out loud that African opinion can be ignored (except by inadvertence, when such indiscretion is commonly followed by an explanation or a withdrawal). The usual method is to explain away African opposition. It is suggested, for instance, that the large majority of Africans know nothing of the proposals or are indifferent to them; or, that the strongly expressed opposition is due to a handful of agitators and is not really representative; or that since the proposals will produce economic benefits for the territories, in which the Africans will share, once the scheme is in operation the opposition will soon die away. This method of approach leads to the argument that if the scheme is a good one which will in fact benefit the whole community, it should be proceeded with whatever Africans say about it because in the opinion of the advocates of the plan, Africans will benefit from it in the end; in short " we know what 's good for you ! "

The second group, to be found mainly in Britain, and resulting perhaps from reaction to the first, tends to regard any expression of African opinion as decisive. It does not stop to consider how representative or responsible it is. It takes little account of the considerable difficulties of assessing African opinion, especially in agricultural areas, where the issues are difficult to explain and where it is hard to estimate opinion fairly. It appears to disregard European opinion, despite the fact that Central Africa is the homeland of a large and growing number of Europeans in which they were born and brought up and in which they expect to live all their lives. For this group, it would appear, the fact that any African opinion is against the plan is sufficient to condemn it.

The third group is possibly the least vocal but the most constructive in its approach. It is aware of the difficulties of forming a just estimate of African opinion. It recognizes

that a few Africans, with one eye on the Gold Coast, are carried away by visions of a purely African state appearing in the near future in Central Africa, with themselves perhaps in the rôle of Central Africa's Nkrumah, and therefore refuse to consider dispassionately any proposals based on partnership between the races. It therefore scrutinizes with care any statements purporting to represent African opinion as a whole. But after such scrutiny, it would share the opinion of the writer of an article on this point in *The Times* (Oct. 8th, 1951) that the general opposition of the Africans to federation cannot be challenged. It is not prepared to see that opposition ignored or overridden, not even in its own supposed best interests. On the other hand, neither is it prepared to see African opinion regarded as the only court of appeal on such issues. It wants to insist that in a multi-racial society the opinions of all racial groups must be fully and freely considered and that any conclusions reached shall take full account of all such views.

The implicit basis of this third approach is that a just and workable multi-racial society can and ought to be created. That is a conviction not easily maintained as determinative of political action in Central Africa at present. Given the most favourable circumstances, the achievement of a just and workable multi-racial society, especially between races of such diverse cultural patterns as the British, the Bantu, and the Indian, will require patience, tolerance and statesmanship of a high order. But Central Africa cannot be isolated from the rest of Africa. The effects of policies pursued on the one hand in the Union of South Africa, and on the other in West Africa cannot be ignored. The European in Central Africa, fearful of a transfer of power (on the West African pattern) to an African majority, is striving to establish his political dominance before such a transfer can take place, and claims that Dominion status is urgent. The African, fearful of a repetition of what has happened in the Union if power is transferred to the European majority, clings to his links with the United Kingdom and counters European

demands by an increasing unwillingness to become involved in the discussion of any changes. Mistrust grows apace, and the gulf between the races widens. Already it has been suggested that the only way forward is by partition, with a European state consisting of Southern Rhodesia and the European strip in Northern Rhodesia which runs up the railway line and the Copper Belt, and two African states, one in Barotseland and the other in North Eastern Rhodesia and Nyasaland.

That suggestion has so far received little support. Probably most of those concerned with this matter, whether officially or unofficially, would subscribe to the view that partnership is the goal to be aimed at. Divergence appears when the question is raised as to how soon that goal is to be reached. Europeans in Central Africa do not feel a lively concern about partnership a century or so hence; it is the steps which must be taken now towards that goal which cause disagreement. Educated Africans, increasingly aware of world events and the political issues before their own people, are not likely to be content with promises of partnership to be achieved at some unspecified future date. Somehow, it would seem, European opinion must be brought to recognize and accept the implications of the rapid political and cultural advance of an increasing number of Africans, and to welcome their participation in inter-racial, economic, cultural and political institutions. African opinion, in turn, will need to recognize and acknowledge the contribution Europeans have made to their progress and to accept the fact that Europeans also have their home in Central Africa and their right to share in its future. That would seem to call for a definite and explicit statement from the United Kingdom Government making three points quite clear: first, that so far as it still has authority and responsibility in Central Africa, it will insist on development along the line of partnership and will firmly reject any proposals which would tend towards the dominance of any one race; second, that it will require a definite programme of the steps which

will be taken towards the attainment of partnership (including an indication of the approximate period required for each new step); and, third, that until such partnership has been achieved and embodied in economic, political and cultural institutions, the United Kingdom Government is not prepared to abrogate any of its present authority and responsibility in the territories.

Such a statement would involve the indefinite postponement of the present proposals for federation. In view of the obvious need to check the spread northwards of attitudes and policies emanating from the Union of South Africa, which might be easier for a federation than for three separate territories to achieve, that has its dangers. But the present scheme of federation has in any case no chance of success. Any such plan depends on there being real trust and confidence between the various sections of the communities which have to make it work. It is abundantly obvious that to impose the plan in face of the present state of African opinion would be to destroy such trust and confidence as at present exist and to make their further development impossible. That would not only render nugatory federation itself, but would have disastrous repercussions both in Central Africa and throughout the multi-racial Commonwealth. No economic gain or administrative advantage is worth such a price.

The alternative (supposing African opinion remains unchanged), would seem to be to defer indefinitely the discussion of federation, to set partnership as a clear and definite goal, and to seek in all three territories to build up those means of association between all three races, culturally and economically as well as politically, which will result in increasing understanding and confidence, and a growing common loyalty to a shared community life. The present institutions of all three territories have their deficiencies. If they strive to improve them and adapt them to contemporary conditions, with partnership as the firm goal, they may grow together and produce that common life which can in due

course find its expression in common political institutions. In a sense, therefore, their political future is in their own hands. But until such time as a really shared common life is established within them, Parliament and public in the United Kingdom cannot abrogate their responsibility towards peoples who in the past accepted British protection. By the outcome in Central Africa the reality of our ideal of an effective multi-racial Commonwealth, in which differences in culture, race and tradition can subserve a common aim and a wider loyalty, may well be tested by a critical world.

R. K. ORCHARD.

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It has been suggested that I should add a paragraph or two about the attitude of the Churches and missionary societies to the proposals for Federation. It is not altogether easy to do so, since it is difficult to generalize about the attitude of European and African congregations with different ecclesiastical traditions and associations in the diverse conditions of the towns of Southern Rhodesia and the Copper Belt and the rural areas, which are less vividly aware of the issues. Something approaching a consensus of opinion can however be seen in the statement which has been made by such a representative body as the Christian Council of Northern Rhodesia. While by no means opposed to Federation as a political arrangement, this statement is definitely opposed to its imposition in the face of responsible and widespread opposition. Thus to impose it would seriously harm relationships between the races, and the loss of mutual confidence and trust which would result would gravely imperil the future of Central Africa. (So far as I am aware, the Christian Council of Southern Rhodesia has not made any statement on the subject).

British missionary societies, providing as they do a link between the Christian community in Britain and that in Central Africa, recognize that a responsibility rests on them to attempt to formulate and express a Christian judgment which would take account both of local Christian opinion (both European and African) and of the responsibilities of the United Kingdom. The Conference of British Missionary Societies issued a statement in December 1950 pointing out that " any attempt to impose a plan of Federation would destroy the basis on

which its success must depend". The statement emphasizes that "mutual trust and co-operation between Europeans and Africans are essential to the peace, happiness and prosperity of Central Africa," and the importance of winning African confidence and consent, and it concludes—"Their confidence in European good faith would be greatly increased by such positive gestures as that which, the Committee understands, has already been suggested in influential European quarters in Southern Rhodesia, namely, that the Southern Rhodesian Government should include Africans among its representatives on the Federal Legislature." [Selective quotation is a dangerous practice; readers are referred to the full text of this statement, which is printed in *Political Developments in Southern Africa*—Livingstone Press, price 8d.] The Conference of British Missionary Societies is now seeking to give a positive lead in the matter of partnership between the races, which it believes is the only real hope for peaceful and constructive development in Central Africa. It is urging the Christian Councils and missionary societies in the area to encourage the discussion of the meaning of partnership and ways by which it can be achieved in inter-racial groups, believing that the bond of a common Christian faith may make possible creative discussion and experiments in action.

Behind such attempts to give leadership and expression to Christian judgments and to bring them to the focus of action lie some fundamental convictions. The first is that people matter, and that therefore the considered views of a large section of the community must not be overridden in the interests of any political or economic advantage, or even in their supposed best interests. The second is the primary importance of the moral factors of trust and confidence, which are basic to any enduring economic and political advance. The third is that a just and workable multi-racial community can and ought to be created—a conviction hard to maintain amidst contemporary events in Central Africa, but one which springs from the heart of the Christian faith and is an inescapable consequence of the world mission of the Church. The planting of the Church and the realization in its day by day life of its essentially supra racial character in Central Africa is the fundamental and inescapable task of Christians. The political judgments and actions with which these paragraphs deal are but the by-products of this basic Christian activity.

R. K. O.

THE GREEK CHRISTIAN MOVEMENTS

WHEN Greece was liberated from the Ottoman Empire in 1827, the intelligentsia of Western Europe had already entered upon the epoch of materialist and utilitarian philosophy, which was to culminate in such celebrities as Marx, Engels, Haeckel and Büchner, among others. More and more of the young Greek intellectuals returning from their education in " Europe " (as they used to call Western Europe) were impressed by this modern way of thinking and exploited it enthusiastically as more than a theory, as the new religion and way of life for the age of science.

By the latter half of the nineteenth century, these ideas were joined in battle with the fundamental beliefs of Christianity. University professors, such as Apostolides, Nicolaides and others, were leaders on the materialist side, which had an association and an official journal entitled *Prometheus*. When the twentieth century dawned, many Greek university graduates had been persuaded that no such things as " God " or " spirit " existed and that, as Feurbach said, " Man is what he eats ".

" Crude " materialism, as the Communists today call it, in distinction from the " dialectical " variety, became widespread among the intellectuals of all political parties in Greece, even to some of the extreme right ; and this before dialectical materialism was brought to Greece, as it was from Western Europe by John Kordatos. The great impulse given to the Communist party of Greece, as to those of other countries after the 1917 revolution, came, of course, from Russia. Communism itself was never a power factor in the whole national life of Greece before 1945 and then only for a short time, nor would it ever have been able to strike such roots and become a mortal threat to the existence of Greece, had not the way been paved for it by the materialist philosophy of the previous century.

This was the great challenge that the Greek people had to meet. On the one hand, the great majority of the generous Greek people held fast to the Christian tradition of their past ; on the other, there was the pressure of a self-conscious, organized, and, finally, of militant materialism, arrogating the authority of science, and appearing often in fresh disguises or under new slogans. The ensuing conflict, fought for years with print and paper, turned, at last, into the horrors of war and civil war. In the last four years alone 270 priests have been murdered by Communist guerillas, 114 Trade Union leaders have been executed, 800 villages destroyed and 28,000 children kidnapped and carried away. All this in a little country, with fewer inhabitants than Greater London.

Only in the harsh light of the tragedy can one understand why the Christian Lay Movement of Greece spread so rapidly, reaching into all classes of the people and turning numberless men of goodwill into conscious and responsible workers for a Christian civilization. For in Greece, our tragedy was also an unlimited opportunity ; we had learnt, at the bitterest cost, that there was no middle way. Either materialism must be accepted, with all its consequences ; or Christianity—again with *all* the consequences. And the Greek people, inheritors of millenniums of culture, chose Christianity.

Not that this great movement is merely the reaction to a reign of terror. It is the outcome of the strenuous labour of a number of clergy and laity in Greece dating back over a number of years. One need only mention such names as those of Ignatios Lambropoulos, one of the best of the Greek clergy, of laymen like Apostolos Makrakis, and Ioannis Skaltsounis, and of Queen Olga of Greece, grandmother of the present King Paul.

Today, many religious movements have spread throughout the country, led by priests, or by pious lay men and women, whose aim is to deepen the religious lives of their members and to inspire and encourage them in their relations

with their fellow men. Some of these groups, like the " Orthodox Christian Union of Young People ", issue their own journals. This Union has about 200 branches within the Athens area and runs some 350 Sunday schools with an attendance of about 45,000 boys and girls; and its two magazines have a circulation of about 30,000. A special branch, active among the students, and under the leadership of Professor Bratsiosis, issues its own bulletin, the *Greek Orthodox News Sheet*. Other important groups are: " The Orthodox Christian Corner " and the " Christian Social Union ".

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What must be described as the most extensive, responsible and fruitful of these efforts towards a spiritual rebirth of Greece and the most conscious of its aim, is the " Union of Collaborating Christian Associations ". This is the legal title of what is known outside Greece as the " Zoë Movement ", or as the " St. Paul's Movement " or again as the " Aktines Movement ". These " Collaborating Associations " cover the whole area of Greece and extend into the biggest Greek communities abroad.

This whole endeavour had its origin in one man, Eusebius Mathopoulos, a disciple of the Lambropoulos already mentioned. After a life spent as a successful preacher in almost all the towns of Greece, he founded, at the beginning of the century, a Brotherhood of Theologians which he called " Zoë "—the Greek word for " life ".

This Brotherhood is an original departure in the history of the Greek Church. While working strictly within the framework of Orthodoxy, it is the offspring of a purely private initiative. Most of its members are theologians working hard both for their own living and in promoting the preaching of the Gospel. Their periodical, *Zoë*, published since 1911, now has 150,000 subscribers, and circulates widely abroad. The Brotherhood runs a very active publishing department, as well as its own bookshops in

Athens and some other towns of Greece. Almost all its books are successes, reprinted in successive editions running into tens of thousands and reaching figures that are astonishing for a country of less than eight million people. They are all " Christocentric " books, directed to edification, and are available at low prices. Since 1929 the Brotherhood have issued five editions of the Bible and New Testament, with a sales total of 290 thousand copies.

The Zoë Brotherhood has a special care for children and youths and is responsible for more than 1,500 Sunday schools with as many as 150,000 boy and girl scholars, of whom the more promising are organized in special groups. The latter are taught to apply Christian teaching to everyday life, and trained in common Christian living, collaboration, self-criticism, joint studies, common recreations and games. Out of these groups will come the future leaders of the Christian Movement in Greece. Bible Study leaders are also trained by the Brotherhood for Study groups which are well attended in almost every town.

These remarks on the work of " Zoë " would be incomplete without a reference to the unselfishness required of its members. They seek and get nothing but hard work for Christ; accepting no donations from anyone nor any high offices in the Church. No kind of work is unknown to them; they lead a communal life and, in order to give their whole activity to Christ, they do not marry; but they are free to leave whenever they wish. Nothing is imposed on them from without; and they do their work out of a genuine will of sacrifice for Christ.

* * * *

The Zoë Brotherhood is but one member—the senior one—within the Union of Collaborating Christian Associations. Another vital endeavour is that of the " Aktines " (Greek for " rays ") group, which works among educated people, the professions and the intelligentsia.

It was in 1937 that a handful of professional men, with a background of Y.M.C.A. work, met together and decided to form a " Christian Union of Professional Men". They were led by a young, dynamic, devoted and highly creative spirit, a University Professor who proclaimed that " If Christ is not the whole reality to all of us then He is nothing".

After a few meetings, the first offspring was the journal *Aktines*, first published in 1938. Every issue of *Aktines* was a fresh assault on the philosophy of materialism. It kept its readers informed about the decline of materialism in every field of knowledge, and in every number called upon responsible Greek scientists to tell the truth to the people, and to define clearly their position between Christianity and materialism. This campaign was not conducted upon a Christian but a strictly scientific basis ; and soon the handful of men of goodwill multiplied to dozens and then hundreds. Today there are more than 1,300 and *Aktines* circulates in tens of thousands. It has more than justified the name of the Aktines " Movement ", which was spontaneously given it by the public.

Out of this tireless endeavour there emerged in 1946 a " Declaration of Greek Intellectuals " bearing more than 220 signatures including those of 160 University professors. This was a solemn pronouncement to the effect that there was no incompatibility between Christian faith and scientific knowledge and that Christian values were the only foundations upon which the nation could be rebuilt. The Declaration had a great reception. It was widely circulated and followed up by a Manifesto to the Greek people from the " Christian Union of Professional Men ", of which 100,000 copies were sold within a month. This Manifesto was a root-and-branch attack on materialist philosophy as a fundamentally fallacious and unscientific theory. Its importance in the struggle can be judged by the instantaneous and abrupt reaction of the Communist Party of Greece and all the newspapers linked with it. For more than a week they were furious at the menace to their entire theoretical

apparatus ; and the general secretary of the C.P. in Greece, Comrade Nikos Zachariadis, delivered a three-hour lecture to their cadres and intellectuals for " having slept like the foolish virgins whilst our enemies were undermining the very foundations of our Party's subsistence ".

This was the first big victory of " Aktines ", which widely popularized the aims of the Christian lay movement and endeared it to the people, and helped to give the youth of Greece spiritual strength to fight and to die resisting the militant materialist invasion from the north, which was already burning villages, destroying, raping, crucifying and abducting their inhabitants.

During this, the most terrible of all the Greek wars, the Aktines Group, as the intellectual function of the Collaborating Christian Associations, was called upon to support the national struggle by combating the infection of communist dialectics which had permeated the national organism. The task was accomplished by the devoted labours of the whole Christian Movement under the leadership of the same indefatigable professor. They employed every possible means —leaflets, pamphlets, periodicals, conferences, personal and circular letters—throughout the land, to support the morale of the people. They put an end to the indolent toleration of Communism as " right in a wrong way ", by arraigning the entire theory as faulty and all its theoretical apparatus as out-of-date, unscientific and in practice never applied. The Communists' claims to be the champions of the " rights " of workers or the " peace " of the world were exposed as mere devices for seizing power over their country and surrendering it to an alien power ; while their philosophical pretensions were dismissed as beneath the notice of any educated man in this age of relativity and nuclear physics. While the " Comms " were being put down on the mountains of Greece they were also being put to flight in the realms of theoretical discussion.

The need for leaders who are aware of the problems of Christian living in the modern world has led to the formation

of several cultural institutions within the Collaborating Associations. One of those, originating in a joint endeavour of the Aktines and Zoë movements, is the School of General Studies that was founded in Athens in 1943. This school provides, for students who have at least graduated in a High School, a three-year course in general scientific knowledge, taught in the light of Christianity as a source of civilization. Up to the present, it has an attendance of about sixty students, boys and girls. Two other cultural offspring of the Aktines Movement are " The Institute for Mental Hygiene and Medical Psychology," which enables its students to learn the findings of psychological research in the light of Christian thinking, and " The Institute of Social Studies ", the aim of which is to produce responsible leaders for the social work of the Christian Movement in Greece.

* * * *

Time enough has already passed for those who first read *Zoë* and *Aktines* at an early age while attending Sunday schools and the new sermons in the Churches, to grow up into hundreds of thousands of souls, eager to work and contribute to the cause of Christ. There has been a great reorganization. Every group of men and women with similar interests began to have its own Bible study, its own meetings. Such groups have often made their influence felt among others in the same professions. And, whenever new converts were so many that an original group had to split into two—then a new member was born to the Collaborating Christian Associations. It is now impossible to know all their individual members by name. They are thousands. An army of workers for peace.

Thus we had, in 1947, the " Christian Union of Educationalists ", issuing their own bulletin and with more than 500 members (teachers, professors, etc.). This is in close touch with the " Christian Union of Parents " which was established in 1934, which has eighty branches and an attendance of more than 6,000 parents.

And, as children grow quickly too, they need their own organizations. From small nuclei a great student movement developed in a few years to more than 4,000 members—the " Christian Students Union " with headquarters in Athens and the other towns where there are Universities or Colleges. The present writer was privileged to be a member of the first directive committee of this Union, and he can bear witness to the vital work it is doing among the young Christian students of Greece, both boys and girls.

For working boys and girls there is the " Christian Union of Working Youth " (7,000) whose hard task of permeating the working classes calls not seldom for heroism and sacrifice. And there is the " Apostle Paul Engineering School " with branches in Athens and Piraeus, which gives 600 of these " Working Youth " opportunities for a six-year course of evening studies, not only to qualify as engineers, electricians and radio-technicians, but to cultivate their Christian calling in their occupations.

Sympathizers with all these endeavours form " Friendly Groups " of 10 to 30 members, meeting weekly for Bible study and for the discussion of Christian topics, raised by articles of the " Manifesto " or in other Christian publications, mainly the *Zoë* magazine. Their membership amounts to some thousands in Athens alone, and to as many again over the rest of the country. Their aim is mutually to develop their spiritual knowledge, and arouse the urge to apply it in missionary and practical work.

* * * *

There are three women's associations. The Missionary Sisterhood " Eusebia " was founded in Athens in 1938, and works among the women of Greece on the same lines as the Zoë Brotherhood, attentive to the problems of both married and single women. Members of this Sisterhood do not marry, and they are active in the girls' Sunday schools, and in works on behalf of girl students, nurses and workers. The most widely circulating Greek magazine for children

The Child's Life is of their publication. Like the members of all the Collaborating Christian Associations, no member of the " Eusebia " Sisterhood receives any salary or allowances for her work.

Supported by that Sisterhood is another body exclusively for women. This is the " St. Eunice Christian Union for Nurses", officially founded in 1948, and numbering 250 girls who have often worked for the Greek Red Cross.

The third association—is not an organization. It is a rally of love for the suffering people which began in the Second World War and was established in 1940 as the " Relief Service ". During all these years of disaster, the witness borne to Christ through the invaluable services of these devoted women has made innumerable people say " If this is Christianity, would that we were all Christians, too ". It is, above all, the " Relief Service " that has made Christianity *seen* and not only heard in Greece. It is a service functioning without funds, living entirely upon voluntary work and creative love : yet its women workers are trained in psychology, hygiene, pedagogics and practical social work. The findings and experience gathered through twelve years of this spiritual enterprise have been described in a book lately published in Greece, entitled " At the Service of Love ", which is today a best seller and a revelation to every new reader.

What has been attempted in this article seems, after all, to be no more than a list of names and members, and that incomplete. But it is written for readers who know something, at least, of the ordeal through which Greece has been passing, and in the hope that they will understand with imagination. For even the figures give, for so small a country, some idea of the intensity, as well as the magnitude, of the effort of the Greek Christians. An effort to save the spirit of their nation by rededicating themselves to their Lord.

ONESIMUS.

BOOK NOTICES

Towards a Christian Civilization. By Alexander Tsirintanis (Damaskus Publicatons, Karytsi Street 14, Athens).

This book is of special interest in relation to the foregoing article on Greek Christian Movements, for Dr. Tsirintanis is the leader of the *Aktines* movement. A comprehensive statement on the prospects of Christian civilization and a plea for a movement not 'towards' but 'within' Christianity. Its production in English exemplifies the vitality of the movement it springs from.

Ecumenism and Catholicity. By William Nicholls. S.C.M., 12s. 6d.

An important contribution to the theological foundations of the Ecumenical Movement; written from the standpoint of a catholic Anglican, and with special attention to recent discussions about the Christian doctrine of the last things.

The Mystery of Love and Marriage. By D. S. Bailey. S.C.M., 12s. 6d.

A theological discussion of the meaning of sexual love infused with pastoral concern for men and women in to-day's disorders.

Personalism. By Emmanuel Mounier. Routledge, 15s.

This, Mounier's last work, is also the most complete account of the social and political criticism and aspirations of the "personalist circle" surrounding the Paris periodical *Esprit* from the beginning of the 30's till his death in 1950. Important for understanding that phase of French reformist intellectualism.

The Christian Mission. By Max Warren. S.C.M., 7s. 6d.

This lively essay by the General Secretary of the Church Missionary Society furnishes a well-illustrated discussion of what the Christian mission to the world means in these days.

Waiting on God. By Simone Weil. Routledge, 12s. 6d.

The place of this collection of letters amongst the works of this important writer was discussed in *The Frontier* for January 1951. The present translation is excellent. So is that of:

The Need for Roots. Routledge, 18s.

By the same author, which sets forth her philosophy of society and the state, and her view of the world in which she found herself, especially of France. The introduction by T. S. Eliot does just what is required rightly to prepare a reader for the experience of meeting with this inspired and inspiring mind.

Angry Young Man. By Leslie Paul. Faber, 18s.

A well-written autobiography, and a good picture of the hopes and fears of the generation now in its forties.

The Church of South India. By A. E. J. Rawlinson. Hodder & Stoughton, 7s. 6d.

In these Lichfield Divinity Lectures the Bishop of Derby tells the story of the formation of the Church of South India. No such clear and comprehensive study exists in so small a compass. This is not quite a Frontier subject, except insofar as the ecumenical problem is also a Frontier one. The same applies to :

The Realm of Redemption. By J. Robert Nelson. Epworth Press, 15s.

Which is a substantial survey of the doctrine of the nature of the Church, from a Reformed point of view.

LETTER TO THE EDITORS

CULTURE, RECREATION AND SERVICE

DEAR SIRS,

May I suggest that Mrs. Shilton, in your last issue, expresses the point of view of many housewives when she says that if they had easier means of doing the age-old household tasks, they would be able to have more time for " cultural, recreational and service activities ". Is not the trouble rather that (1) given more time to spare by such mechanical time-savers we should seek our cultural and recreational activities by equally mechanical means, e.g., television, cinema, wireless or car, rather than by truly self-expressive methods ; (2) we do not seek to order our day and week so that what we feel we " culturally " need may find its rightful place in the day's and week's plan ; (3) many housewives have ceased to desire to express their personalities through their homes ; (4) and many Christians do not take over into the dedication of their lives that of their daily work ; so that their homes become, not the centres of positive Christian expression and experience but burdens which are happily cast away when they step into the cinema queue ?

Have we not in part lost our sense of balance and values, so that we seek to express ourselves by illusory means outside our immediate environment, instead of through our homes and with those who live in them ?

Is not much of the breakdown of family life due to this attempt to run away from the centre of our duty ? A mother recently said, whilst giving evidence in a local court, that she was always home before teatime from her job, because the children needed to find her waiting for them when they returned from school. Summing up, a magistrate said that from his experience juvenile delinquents often came from homes where the mothers were away doing " service activities " when the children returned home from school. R. W. L. WISEMAN.

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